OVE HANSEN

ON THE ORIGIN OF A LOKRIAN BRONZE PLAQUE CONCERNING THE SETTLEMENT OF NEW TERRITORY *

This inscription, Meiggs/Lewis, *A Selection of Greek Historical Inscriptions*, No. 13 on pages 22–25, with respect to which there is no clear opinion concerning the origin, has been ascribed either to Psoriani in Aetolia [1] or to the neighbourhood of Naupaktos [2], in the former case because the Lokrians may have been contemplating a settlement across the Aetolian border [3], or — as Meiggs/Lewis believe — in the latter because we possess evidence for an Apollonion in Naupaktos [4]. Apart from that a cult of Apollo must be assumed for every Greek community, I am not disinclined — as will be seen — to regard Meiggs' and Lewis' opinion as correct.

But the uncertainty about the exact origin of the plaque demands, in my opinion, that an attempt to seek the provenance quite outside Locris should be made and why not try to check the possibilities to seek in the Epizephyrian Locri in Bruttium in South Italy, colonized from Locris in Mainland Greece, especially when the dialect from Epizephyrian Locri is Ozolian Lokrian like "our" plaque? [5] The clue to solving the problem resides in the two geographical names in line 2 of the text: Ὑλίας/Λισκαρίας.

From Thucydides we learn that there existed a river close to Croton in Bruttium named Ὑλίας[6]. As will be seen, it was not unusual to confuse the masculine and the feminine of geographic names from the first declension ending in -ιας and -ια, and the genitive Ὑλίας is thus explained [7]. The inscription deals with the partition of rights of pasturage on the plains of that river and possibly of the other too, as the word for plain, πλακός, is in the singular. Thus the rivers were close to each other.

A historical context for the text in its "new" surroundings can be found, when we suggest 548 B.C., as a *terminus post quem* for the date, when — according to Strabo [8] — the Crotonians made an attack upon the Epizephyrian Lokrians, but were defeated in a battle at the river Sagra, and the Lokrians could, as a consequence, have established a colony

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[1] Lerat apud Meiggs/Lewis, *op. cit.*, p. 24.

[2] So Meiggs/Lewis themselves, *op. cit.*, p. 25

[3] *Ibid.*

[4] Thuc. 2, 91, 1.

[5] See R. Schmitt, *Einführung in die griechischen Dialekte*, Darmstadt, 1977, 30.

[6] Thuc. 7, 35.

[7] Hesych, s.u. Κίλλεια· εἶδος τι λαχάνου. ἢ ἀκάνθαι τῶν ἐχίνων. ἢ πηγή ,ἢ κρήνη. ἢ ὄρος τῆς Ἀττικῆς. χωρίον δασύ ,ὅπερ διαφόρως προσαγορεύουσιν, οἱ μεν Κάλλιον· οἱ δέ Κυλίαν· ἄλλοι Κύλλου πέραν. The variation between the masculine and feminine endings is evident.

[8] Str. 6, 261; cf. Iust. 20, 3, 1 ff; Plin. *Nat.* 3, 95. *Der kleine Pauly*, 3, 364 s.u. Kroton.

StCl XXV, 1987, București, p. 89–90

in the Crotonian area, where the river Hylias was situated or possibly Liskaria too, in order to prevent further attacks. A *terminus ante quem* could be fixed by the years 532 B.C. when — according to some sources[9] — the arrival and work of Pythagoras of Samos strengthened the city of Croton. The fact that she was absent from the list of Olympian victories[10] during the period 548—532 B.C., but not before and afterwards, clearly indicates that she was in a state of weakness.

To return to the outset: why was it then set up in the Apollonion at Naupaktos? I think of just the same reasons as Meiggs/Lewis, text 10: the treaty between Sybaris and the Serdaioi was set up—not in South Italy — but in Olympia in order to strengthen the content of that text. In our case the dedicatee was Apollo (line 14), the god of colonization, whose support was needed[11] — therefore the plaque was set up in his temple in the mother-city.

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[9] Cic., *Rep.* 2, 28; Liv. 1, 18, 2; Iust. 20, 4, 2.

[10] Str. 6, 262; Cic., *Inv.* 2, 2.

[11] For Apollo as god of colonization see the evidence collected and commented in Roscher, *Ausführliches Lexicon der griechischen und römischen Mythologie*, I, i, 440—441, s.u. Apollon als Gott der Kolonisation.